

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations;
- he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."
JEREMIAH.*

No. 5, Vol. XXIII.

Saturday, February 2, 1861.

Price One Penny.

VIEWS OF "MORMONISM" AND THE "MORMONS."

BY ELDER B. W. TULLIDGE.

VIEW III.—THE SAINTS ADMITTED TO BE EMPIRE-FOUNDERS.

In various ages empires fall and rise,
And the fixed times for dynasties to die
Come round; and then the Monarch of the skies
Lifts up some destined royal star on high,
And then gives birth unto a mighty soul
To bear the empire of the new-born age.
Now to the West behold the empire roll!
Young Israel bears it, and the Gentiles rage.

In View II. of "Mormonism" and the "Mormons," we looked at the Saints in their character of empire-founders, and their religion as being essentially of the national genius. We classified "Mormonism" among that order of religions that in different ages and in various parts of the earth have sprung up and become the souls of empires and the beginnings of new epochs. Moreover, the religion of the Latter-day Saints is not only of the empire-founding character, but also of the theocratic order, and is not of pagan or heathen origin, but nearly related to the religion of the ancient Israelites, and closely linked with the Christianity of the Apostles and early-day Saints. Ranking the Saints and their religion not merely as belonging to the empire-founding order, but also linked in close relationship with ancient Israel and former-day Saints, the opening of the history of the Latter-day Church, besides forming one of the epochs of the world's general history, also

forms one of those special links of sacred history, or one of those grand divisions in God's special economy of his revelations to mankind which constitutes the series of the world's special dispensations. Thus we have introduced the birth of the Latter-day Church as the beginning of a new Christian dispensation, saw that the Saints were not a fragment of sectarianism, claimed for them the character of empire-founders, and passingly observed in them the strong peculiarities of the empire-founding Israelites of old.

Now, we acknowledge ourselves to be numbered among the disciples of Joseph Smith, the great key-stone of empire-founding Latter-day Israel; and we may be expected, therefore, to view the subject of "Mormonism" and the "Mormons" on the side of a strong faith and in the light of admirers of the work. Not to be open to the charge of looking through "Mormon" spectacles, and asserting claims that will not bear the trial, even before the most unfriendly jurists, let us now, though looking with our own eyes, borrow the spectacles of outside viewers. We shall then see if there are not signs of the Gentiles having acknowledged the claims of that peculiar people known to the world as the "Mormon" community, but whom we look upon as a chief branch of the root of Jacob, fast

shooting out to form that mighty member of great Latter-day Israel spoken of by the Prophets as Zion, the hope of all Israel and the glory of the earth.

We presume that all our readers are well acquainted with the fact that the Prophet Joseph Smith has been called the American Mahomet, and "Mormonism" classed with Mahometanism. Of course, this by-name and parallel originated not with the Saints, but, like the terms "Mormonism" and "Mormons," is of "Gentile" coining, though sometimes accepted by the Saints by way of convenience. The name of the American Mahomet was applied to Joseph Smith almost from the very first appearance of that remarkable man; and "Mormonism," almost from its very birth, has in its growth and type been likened to Mahometanism. So correct is our statement that nearly everybody who has heard or read of "Mormonism" and the "Mormons" from Gentile sources has found the name of Joseph and Mahomet coupled, and the religious systems founded by the Eastern and Western Prophets classed together and likened one to the other. Moreover, so far from the currency of this parallel being of recent date, it was more current ten or fifteen years ago than it is now, not only in America, but also in England. Latterly Brigham Young, the successor of Joseph, has been brought out to the public view, to be wondered at and howled at just as was his matchless predecessor; but about ten or fifteen years ago, in every place in England where the Saints had established Branches of their Church, or were likely to establish them, both the clergy of the Church of England and the Dissenting ministers made it a great point to preach about the "American Mahomet," and "pious" tract distributors were busy in freely circulating tracts published by the "Religious Tract Societies," in which the epithet of "the American Mahomet" was very conspicuous. It also became, and is still a pet idea of the higher and more favourable class of non-"Mormon" writers upon the subject, to compare the rise, progress, history, and developments of "Mormonism" to the rise, progress, history, and developments of Mahometanism, and to view Joseph as the American Mahomet of the nineteenth century.

In applying to Joseph the epithet of "American Mahomet," and in likening the

great Latter-day Work, of which, in the hand of God, Joseph is the key, to the work and mission of Mahomet, the object of anti-"Mormon" writers and anti-"Mormon" pulpit and platform declaimers is very evident. The special object was, of course, to blacken the prophetic character of Joseph. By stirring up the deep and traditional abhorrence of all good orthodox Christians to Mahomet and Mahometanism, they could most successfully throw the venom of not only their own spirits, but also of popular prejudice, upon Joseph (the great Prophet of the West) and his disciples, by comparing him to the great prophet of the East, whose followers, a few centuries ago, shook Christendom to its very foundations. Thus was Joseph lifted up to the world as the modern type of Mahomet, whom Christians look upon as the greatest false prophet of any age; and thus was the Latter-day Work compared to that Mahometan movement and work which the people of Christendom are educated to look upon as the great arch-enemy of Christianity.

But although, evidently, the chief design of anti-"Mormons," in calling Joseph "the American Mahomet," and likening "Mormonism" to Mahometanism, was to blacken the prophetic character of the great Latter-day Prophet and his mission, yet this very likeness drawn by Gentile hands is a striking illustration of the Saints as empire-founders, and of "Mormonism" as an empire-founding religion. In fact, the parallel is, after all, much more in our favour than against us, and illustrates more strongly the stupendous work and destiny of the Saints than was intended by our enemies. Of course the Saints do not endorse the comparison which anti-"Mormons" have made between Joseph and Mahomet, nor receive the parallel drawn of their missions and works. We look upon it, not as upon a correct portrait, but as upon a caricature, which, although it distorts the original, yet brings out certain strong points and features. For instance, let us state the case thus:—

Mahomet was one of the greatest religious empire-founders that has ever appeared on the stage of humanity to play as a principal actor in the great drama of the rise and fall of empires; and Mahometanism was one of the most stupendous religious developments of any age. Its rise, pro-

gress, and success were marvellous; hundreds of millions bowed down to its founder as a great Prophet, and his mission and work built up and became the soul and religion of empires. It conquered and subdued famous nations, rooted up and supplanted old corrupt and dying institutions and civilizations, cast down old dynasties, and established new ones; and not only did its power and overturnings and remodellings and empire-foundings extend from Arabia, its birthplace, throughout the domains of heathendom; but it grappled with all the nations of Christendom, shook Christendom to its very centre, fought for generations against the finest and most warlike chivalry that the world has ever seen, and gave birth to those wars of the Crusades, covering a period of centuries, in which the bravest kings, knights, and soldiers of England, France, Germany, Italy, and general Europe fought.

This is a glimpse of the Mahometan side of the case. Now for a glance at the "Mormon" side.

In the first place, we do *not* accept as faithful portraiture the likeness drawn between Mahomet and his work and mission and Joseph and his work and mission. Moreover, the mission of Joseph does not usher in an *anti-Christian* dispensation; but his work is a continuation of the work of Christ and his Apostles, and he is the after-comer and representative of Christ, and not his rival. In Joseph's case it is not as it was with Mahomet in his relation to Christ. In the case of Mahomet, it was Ishmael contending with the seed of promise, or the son of Ishmael fighting for the birthright and empire against Jesus, the Anointed One of the seed of Isaac, the child of promise. After being permitted by God to go forth conquering and performing great empire-founding works throughout those vast dominions where the God of his father Abraham had permitted the son of Hagar to lift his conquering standard, had the religion and disciples of Mahomet swallowed up also Christianity, and conquered those warlike knights and soldiers of Europe who fought for the name of Christ and the sign of the cross against all the infidels and heathen nations who sought to supplant the name and empire of Jesus,—had the nations of Christendom been also over-run and conquered by the disciples and soldiers of

Mahomet, and the cross trampled under foot, and the crescent planted in its stead, then had the name and mission of Christ perished, and Mahomet and his followers would have conquered the world, and held the empire thereof. But the case of Joseph is altogether different. He is *not*, in fact, an American Mahomet. He is not the rival of Christ—not the Ishmael contending for the empire and birthright against the seed of promise; nor will the name of Christ perish, if the name of Joseph prevail,—nor the mission of the Son of God be cut off, if the mission of God's Latter-day Prophet and Restorer triumph and obtain the empire. No: the case is the reverse of this. He is Christ's chosen representative and embodiment: he is, so to express it, the revelation and manifestation of God and Christ to mankind in these latter days. His mission opens not an *anti-Christian* dispensation, but opens a new, greater, and universal dispensation, revealed to succeed the old, worn-out, and perverted Christian economy and dispensation as represented by apostate Christendom. His mission is also to farther extend the name and dominion of Christ, and unfold a grand universal empire, embracing not only what is now called Christendom, but rolling the dominion of a renewed Christianity over East, West, North, and South, until to the altar of Christ the knee of every soul on earth shall bow.

We see, then, that Joseph is not an American Mahomet, and that the parallel drawn between Mahometanism and "Mormonism" is not a good one. Nor are the rise, progress, institutions, growths, history, and destiny of the followers of the Prophet Joseph like those of Mahometanism. The Latter-day Church and Kingdom has not grown, nor will it be built up, like the Mahometan empire. It has not a military mission, nor has it been built up by the sword, nor will it be built up or extended by military aggression and conquests. But it has been built up, and will be extended towards its great destiny and empire, by the preaching of the Gospel and the gatherings together of the people of God from all nations, to form his kingdom of latter days. Thus it was born, and thus it has been unfolded, and thus have the Saints gathered together to form the soul of the Divine Millennial empire; and they have grown towards

nationality by their preaching of the Gospel, and their gatherings together, and their foundings of cities and settlements,—by their marvellous social growths, industry, and enterprises, and by their forced exoduses from the Gentiles, whom the God of Israel made his instruments to drive out his people into larger fields, to find more room and the wonderful destiny in store for them. From a tiny body of six members, the Latter-day Church has grown until the Saints have built cities, laid out many new settlements, been driven time after time from these cities and settlements, to build up new and greater ones, vastly extended the frontiers of America and the boundaries of civilization, astonished the world by their wonderful doings, forced repeated and loud admirations from even their bitterest enemies, and founded a young, vigorous nation in the Rocky Mountains, which shall become the giant soul of a Divine empire. Thus it has grown, and thus it will advance, while He who overrules the rise and fall of empires, and hold the reins of all power and dominion in his hand, will turn and overturn, and prepare the way, and unfold his kingdom to succeed the fast crumbling nations, empires, institutions, and powers that be.

The rise, growths, institutions, mission, and destiny of (what the Gentiles term) "Mormonism" are, we see, very different from those of Mahometanism. We are willing, however, to accept the likeness which our enemies have painted for Joseph as the American Mahomet in the light of a strong caricature stamped with many bold and remarkable features. In fact, it amounts to the *Gentile acknowledgement* of the empire-founding Saints. It is their caricature of the greatest Prophet sent of God to prepare the second advent of Christ. His great Prophetship and mission appears before them and forces an acknowledgement; and while they martyr him and seek to exterminate his followers and destroy his work, they paint him from the model of one whom they view as the greatest false prophet, and compare the rise and progress of the community of Saints to that wonderful, empire-founding, conquering religion of Mahometanism, which once nearly reached even the empire of the world.

Looking through Gentile spectacles, then, in viewing "Mormonism" and the

"Mormons," the Saints appear not less an empire-founding people, with a great destiny before them, and their religion not less a divine empire-founding religion, even as was the religion and mission of ancient Israel under Moses and the Prophets.

We consider this parallel which outsiders have made between "Mormonism" and Mahometanism as a remarkable admission wrung from the enemy of the empire-founding character of the work in which the Saints are engaged, and as fore-shadowings in the minds of the Gentiles of the great destiny and empire of the Latter-day Kingdom, as embodied in the mission of Joseph and his disciples.

The view of Joseph as the American Mahomet, and the comparison made, both by the bitter enemy and the more friendly sceptic, between him and one who was as great a religious empire-founder as any who has ever appeared, may be considered as the enemy's admission that Joseph was one of the greatest of Prophets and a chief among the heads of religious empire-founders. It is true, this likeness drawn of him as the American Mahomet is open to much objection and many exceptions from a "Mormon" critic; and it is also true that the rise, progress, developments, mission, and destiny of the Church of Latter-day Saints do not find their original in Mahometanism; and the parallel made between the two works and missions is not the proper one. Still, it may be taken as a remarkable admission, absolutely wrung from the enemy, of the forceful, gigantic, all-conquering character of the work and mission of the empire-founding Saints, and as a striking testimony, bearing out the claims which we make for Joseph as the mightiest of Prophets.

We do not offer it as the Saints' admission, neither is it according to their wording of the claims of Joseph, nor is it according to our view of "Mormonism" and the "Mormons." It is the *Gentile* admission of the empire-founding character of the Saints, or, as we have named them, Latter-day Israel. It is the *Gentile* wording of the claims of Joseph and the conquering character of his mission, and *their* view, and not *our* view, of "Mormonism" and the "Mormons."

We look upon this Gentile admission, however, and this Gentile wording of the claims of, so to speak, the great father and

lawgiver of Latter-day Israel, to be quite as strongly illustrative as anything that the Saints can say of the immensity of the mission of the Prophet Joseph, and quite as illustrative of the empire-founding character of the work in which his disciples are engaged. Moreover, when we take into account that the view of Joseph as the American Mahomet, with the parallel drawn between Mahometanism and "Mormonism," not only originated with our bitterest foes, but was also current in the very infancy of the Church, we are still more forcibly struck with the great significance embodied in the enemy's comparison and parallel; for surely that Prophet whose force was so overpower-

ing as to wring from his bitter foes, almost from his first appearing, the epithet of "the American Mahomet," must be at least one of the mightiest of Prophets; and that work which, even in its infancy, could command from its declaimers a parallel drawn from one of the most stupendous empire-founding Religions, must surely be itself essentially a stupendous work and irresistibly forceful.

But we will farther state the case in our next view, and farther show up the commanding character of the mightiest of Prophets, and the irresistible forcefulness of the most stupendous of works.

SIGNS OF ALARM IN THE COMMERCIAL WORLD.

(From the "Liverpool Mercury" of Jan. 19, 1861.)

"The intelligence from America by the Anglo-Saxon caused great excitement on 'Change, and will be read with the deepest interest throughout the kingdom. The secession of the Southern States, was all but an accomplished fact. In less than a month all the Cotton States, will doubtless follow the example of South Carolina. These gone, the Border States, as they are called, can scarcely be retained by the Northern Confederation; and be it for evil or for good, unless the North can conquer the South *vi et armis*, a great Southern Republic will be constituted within a short space of time—probably before the expiration of the next six months. The confederacy thus formed will be scarcely less powerful than the late United States.

But we are now face to face with the great peril of a civil war; for such it will be, if the Federal Government should, as it threatens, unsheath the sword. The moment the first shot is fired, all chance of raising anything like an average crop of cotton this year will be utterly hopeless. Apart from all questions of pure philanthropy, to us in Lancashire this is a most alarming consideration. What will become of the two to three millions who in this country alone are dependent for their very existence on a full supply of cotton? What will be the result to the spinners and manufacturers, who have invested a fabulous amount of capital in mills and machinery? Cotton or starvation to the operatives—cotton or ruin to all engaged in the cotton trade—is the

cry which will soon be raised, if means are not immediately found to avert the calamity which now appears so imminent—a deadly struggle between the free soil and Slave States of the North American continent! It is in vain to persuade ourselves that money will bring us the raw material on which our marvellous industry lives and thrives. If the separation of the States now uncompromisingly opposed to each other cannot be peaceably effected, little if any cotton can be raised in America pending the issue of the fearful conflict that must ensue. And what if the slaves should rise during its continuance? We dare not trust ourselves to measure the magnitude of the loss that would be inflicted on this country, or to contemplate the crushing weight of the blow which would be dealt against our material prosperity. The only ray of hope which now illumines the future is to be sought for in the faint expectation that the great American Union may be peacefully rent asunder. Even in this case, the labour of 4,000,000 slaves will be disorganised for a year at least, and the next crop of cotton be reduced to a figure out of all proportion to the immense consumption of the world.

These are the issues of life and death to our marvellous industry which are now before us, and which fully account for the abnormal position of the staple here, rising in value day by day, despite the steady advance in the rate of discount, and the continuous flow of specie to America."

HISTORY OF JOSEPH SMITH.

(Continued from page 39.)

[March, 1844.]

Friday, 8th. Very heavy rain all night, accompanied by thunder.

Bishop Miller arrived from the Pinery.

At ten, a.m., my scribe, W. Richards, called to tell me that James Arlington Bennett was a native of Ireland, and therefore was not constitutionally eligible to be the Vice-President. He wanted to know who should be nominated for Vice-President. I told him to counsel with others on that point, when he said he would call a council this evening.

At seven, p.m., the First Presidency, the Twelve, Bishop Miller, Levi Richards, W. W. Phelps, and Lucien Woodworth assembled in the Mayor's Office, when W. W. Phelps read the following pacific communication, which I had previously dictated him to write:—

"A FRIENDLY HINT TO MISSOURI.

One of the most pleasing scenes that can transpire on earth, when a sin has been committed by one person against another, is, *to forgive that sin*; and then, according to the sublime and perfect pattern of the Saviour, pray to our Father in heaven *to forgive also*.

Verily, verily, such a friendly rebuke is like the mellow zephyr of summer's eve—it soothes, it cheers and gladdens the heart of the humane and the savage. Well might the wise man exclaim, 'A soft answer turneth away wrath;' for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water, not wood, checks the rage of fire*.

Jesus said, 'Blessed are the peacemakers, for they shall be called the children of God.' Wherefore, if the nation, a single State, community, or family ought to be grateful for anything, *it is peace*.

Peace, lovely child of heaven!—peace, like light from the same great parent, gratifies, animates, and happiness the just and the unjust, and is the very essence of happiness below, and bliss above.

He that does not strive with all his powers of body and mind, with all his influence at home and abroad, and to cause others to do so too, to seek peace and maintain it for his own benefit and con-

venience, and for the honour of his State, nation, and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman or the protection of Government.

He is the canker-worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is, as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure.

A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free or the praise of the brave.

But the peacemaker, O give ear to him! for the words of his mouth and his doctrine drop like the rain, and distil as the dew. They are like the gentle mist upon the herbs, and as the moderate shower upon the grass.

Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship push life into bliss; and men, a little below the angels, exercising their powers, privileges, and knowledge according to the order, rules, and regulations of revelation, by Jesus Christ, dwell together in unity; and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion is like the rich perfume from the consecrated oil that was poured upon the head of Aaron, or like the luscious fragrance that rises from the fields of Arabian spices. Yea, more,—the voice of the peacemaker

Is like the music of the spheres—
It charms our souls and calms our fears;
It turns the world to Paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri; for, notwithstanding some of her private citizens and public officers have committed violence, robbery, and even murder upon the rights and persons of the Church of Jesus Christ of Latter-day Saints, yet compassion, dignity, and a sense of the principles of religion among all classes, and honour and benevolence, mingled with charity by highminded patriots, lead me to suppose that there are many worthy people in that State who will use their influence and energies to bring about a settlement of all those old difficulties, and use all consistent means to urge the State, for her honour, prosperity, and

good name, to restore every person she or her citizens have expelled from her limits, to their rights, and pay them all damage, that the great body of high-minded and well-disposed Southern and Western gentlemen and ladies—the real peace-makers of a western world, will go forth, good Samaritan-like, and pour in the oil and the wine, till all that can be healed are made whole; and, after repentance, they shall be forgiven; for verily the Scriptures say, 'Joy shall be in heaven over one sinner that repents, more than over ninety-and-nine just persons that need no repentance.'

Knowing the fallibility of man, considering the awful responsibility of rejecting the cries of the innocent, confident in the virtue and patriotism of the noble-minded Western men, tenacious of their character and standing, too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may, I not say, without boasting, that the best blood of the West, united with the honour of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide-spread, lovely country.

Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social, and the best inhabitants of Missouri,—those that feel bound by principles of honour, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self-preservation.

Now is the time to brush off the monster that, *incubus*-like, seems hanging upon the reputation of the whole State. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, '*The tree is known by its fruit*'?

The voice of reason, the voice of humanity, the voice of the nation, and the voice of Heaven seem to say to the honest and virtuous throughout the State of Missouri, *Wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty*!

Let there be one unison of hearts for justice; and when you reflect around your own firesides, remember that fifteen thousand once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves, like the widow before the unjust judge, are fervently *praying for their rights*.

When you meditate upon the massacre at

Hann's-mill, forget not that the Constitution of your State holds this broad truth to the world, that none shall 'be deprived of *life, liberty, or property*, but by the judgment of his peers or the law of the land.'

And when you assemble together in towns, counties, or districts, whether to petition your Legislature to pay the damage the Saints have sustained in your State, by reason of oppression and misguided zeal, or to restore them to their rights according to Republican principles and benevolent designs, reflect, and make honourable, or annihilate, such statute law as was in force in your State in 1838,—viz., 'If twelve or more persons shall combine to levy war against any part of the people of this State, or to remove forcibly out of the State or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the Penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars, and imprisonment in the county jail not exceeding six months.'

Finally, if honour dignifies an honest people, if virtue exalts a community, if wisdom guides great men, if principle governs intelligent beings, if humanity spreads comfort among the needy, and if religion affords consolation by showing that charity is the first, best, and sweetest token of perfect love, then, O ye good people of Missouri, like the woman in Scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast, and call in your friends for joy.

With due consideration,

I am the friend of all good men,

JOSEPH SMITH.

Nauvoo, Ill., March 8, 1843."

Brother George A. Smith brought the information that brother Farnham had just returned from St. Louis, and said the people in that place were saying, "Things have come to a strange pass. If Joe Smith is elected President, he will raise the devil with Missouri; and if he is not elected, he will raise the devil anyhow."

It was agreed that Colonel Solomon Copeland, living at Paris, Henry County, Tennessee, should be written to on the subject of the Vice-Presidency; and that Elder W. Woodruff should write the letter, and invite him to visit us, and see if he would suffer his name to run for that office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 2, 1864.

HINTS TO THE SAINTS.—As the time for the emigration of the Saints is fast approaching, we feel led to advance a few ideas connected with this subject for their consideration. It is a difficult thing, we know, to make people who have not had any experience, away from home, in travelling, &c., comprehend every particular so clearly as those who have had this experience. They cannot obtain altogether from theory that knowledge which experience alone can bring. If they could, it would be superfluous for us to add anything; for the wise counsel and instruction given for years past, through the columns of the *Star* and the personal presence and abundant teachings of experienced Elders among the Saints, would be sufficient to place them in possession of almost every item of knowledge they would need. If the Saints, however, would treasure up in their hearts and put into practice, so far as they have the opportunity, all that they are taught upon this and other subjects by those who have the right to teach, they would be saved much trouble and annoyance in their journey from their homes in these lands to the gathering-place. We do not now remember an instance of trouble or difficulty experienced by any of the Saints, that has come within the range of our observation, but what originated either in their total disregard of plain, pointed counsel, or in their hasty, unadvised action, without first seeking to obtain counsel from those who had the spirit and the authority to impart it. And in every instance of this kind, if the feeling actuating them at the time had been traced to its source, it would have been found that it sprang from distrust in the integrity or ability of those placed to counsel them.

There are a few individuals occasionally met with, in almost every large company of Saints, who seem to be continually haunted by a fear that there is some advantage going to be taken of them in some way or other. They seem to be miserable themselves, and they make everybody else feel disagreeable that may have anything to do with them, by their unworthy suspicions. The falsehoods so industriously circulated by our enemies, respecting the motives which animate the Elders and the objects they have in view, they seem to partly believe; and such a belief, as all who have any experience in the Gospel well know, never finds any lack of food to sustain and strengthen it. We wish, thus far in advance of the time of emigration, to warn the Saints, in all good feeling and brotherly kindness, against indulging in such fears—against permitting distrust and doubt to take possession of their minds in relation to the Priesthood. Whether they emigrate this year or next, we hope this warning will not be unheeded. But especially do we wish to impress it at present upon those who intend to emigrate this season, as, by observing it, they will be saved from many evil thoughts and temptations, and consequent difficulties.

We know that the few persons who may be found in the Church harbouring and cultivating the kind of feeling of which we speak point to instances of failure on the part of some individual or individuals who have held the Priesthood (very similar in this respect to those outside the Church who denounce us,) as evidences that they are justifiable in being distrustful and suspicious. But even if their allegations against Elders were as true as they represent them to be, what does it prove? Does

it prove that all who bear the Priesthood must be distrusted and suspected? Does it justify any in harbouring the thought that all the Elders are acting from sinister motives? If there should be Elders met with who would so far descend from the dignity of their high and holy calling as to take advantage of the Saints, or act dishonestly towards them, should the Saints therefore lose all confidence in the Priesthood? No, they should not; and we wish it borne in mind (though the cases may be often met with,) that their confidence in the Priesthood should not be destroyed. The Lord requires his Saints to be obedient to his Priesthood. If any who bear it do wrong, he attends to them. We never saw an instance of an Elder acting dishonestly, or taking a wrong course of any kind, that did not himself suffer to a far greater extent than the obedient Saints connected with him or under his care. He injures himself far more than he can possibly injure them. When the Saints are obedient to the requirements of the Lord on this point, he overrules everything for their good, so that in the end they are not the losers.

The Saints, then, in all their intercourse with the Elders, should feel and act towards them as servants of the Most High God sent in their midst to benefit and bless them, and should never permit distrustful thoughts and causeless suspicions of them to have place within their bosoms. The Priesthood is bestowed upon these men, that they may be saviours to a certain extent to their fellow-men; and they, to magnify it, have in many instances left all they hold dear on earth. If they derogate from the dignity of it by improper conduct, they themselves are the greatest sufferers.

Whether it be in the securing of passages across the ocean, or from the point of debarkation on the other side to the frontiers, or from the frontiers to the Valley,—whether it be in the purchasing of cattle, waggons, provisions, &c., or whatever it may be, let the Saints rest assured that the Elders, whoever they may be, that will act as agents for them in these things, have manifold more inducements to do right than they can possibly have to do wrong. What the Saints would lose individually or collectively by these men's improper conduct sinks into insignificance compared with what they themselves would lose. Our remarks upon these points may seem to be uncalled for; but we make them because we have repeatedly witnessed the evil effects of a want of confidence on these matters. Those who lack this gift can be tried on all these things from the outset of their journey until they reach Zion. Where this is the condition, Satan is not slow to take advantage of their inexperience.

In preparing for the journey, the Saints should use a wise discretion in the selection of articles to take with them. Everything that is not absolutely necessary should be dispensed with, and baggage should be as light and compact as possible. We have often been surprised at the large amount of baggage a company of Saints so poor to go other than by handcart have had with them, and much of it, too, so worthless, that, if it were sold, it would hardly pay the carriage. Yet they would cling to it with wonderful tenacity, and put themselves to great straits to have it taken through. The less baggage the Saints have, if they have enough to make them comfortable, the less care and expense they have, and the more pleasant their journey will likely be. Many persons, in their anxiety to get as much through as possible, almost wear themselves out on the Plains, besides not unfrequently losing cattle, &c., through overloading. Before starting, they see a great many articles which they think they will need; and if they have the means, they purchase them; but after they are on the road, and after they reach the Valley, it is by no means unusual for them to wish that they had not been so hasty in expending their means in following the dictates of fancy.

The Saints who went to the valleys of Utah in the first years of its settlement could not take much baggage with them, for the best of all reasons—they had it not to take. Their recent expulsion from the state of Illinois had left them nearly destitute. But if they had had plenty, they would have had but little room for it, as they had to load their waggons with provisions to sustain themselves until they could produce grain from the earth. There were no sheep there, except those they took with them,—no woollen machines, no tanneries, no manufactories of any kind,—nothing save the free elements, and solitude unbroken by naught but the savage beast and still more savage man. Yet they lived, enjoyed good health, and prospered, setting an example to those who should come after them of confidence in God, which all would do well to imitate. Whether a living can be made there now, or not, is no longer a question. The people are fast progressing towards an enviable independence; and the Saints who now emigrate there do so under very different auspices from those under which the Saints then went. As things now are, we would much rather see the Saints go there, even if they went entirely destitute of baggage, than to see them stay with the design to accumulate things to take with them. "Is not the life more than meat, and the body than raiment?"

NOTICE.—As a matter of convenience to us in the keeping of our books in this Office, we shall feel obliged if the Presidents of Conferences will hereafter close up their accounts to the last day of each month, and forward their remittances from the 1st to the 6th of the succeeding month.

As this is a time of the year when, owing to the emigration of the Saints, many transfers are being made from the Individual Emigration Accounts of the Conferences to the credit of individuals, we wish all such orders, before they are transmitted to us, to be signed by the District Presidents as well as the Presidents of Conferences. The Presidents of Districts may not have the means of knowing at all times whether the orders to which they may affix their signatures be correct or not. But if, when they countersign an order, they will take an account of the amount, they can afterwards, when the opportunity offers, see that it is correct. By taking this course, they will be able, with the assistance of the monthly statements which we will furnish them from our books of the credits of each of the Conferences in their Districts, to keep themselves well informed as to the financial condition of their Districts. They should be well acquainted with all the affairs of their Districts—finances as well as everything else. This is a responsibility resting upon them.

ARRIVALS.—By letter from President John Van Cott we learn that Elders Jesse N. Smith, Wm. W. Cluff, and J. P. R. Johnson arrived in safety at Copenhagen, Denmark, on the 11th ult. They had a tedious trip of eleven days, owing to the cold weather. Their route was from London to Brielle, in Holland; thence through Prussia, Hanover, Hamburg, Schleswig, and Holstein, and over the Little and Big Belts to Copenhagen.

DEPARTURES.—Elders Nathaniel V. Jones and Jacob Gates sailed for New York on the steamship *Arabia*, on Saturday, the 19th ult. These Elders return to the United States for the purpose, at present, of making preparations for the coming season's emigration. May the blessing of the Lord accompany them in all their endeavours to accomplish their mission!

CHRISTIANITY AND "MORMONISM."

BY ELDER E. L. SLOAN.

(Continued from page 55.)

Having glanced at the social position of the first advocates of Christianity, and tried to look at a few naked facts connected therewith, it may not be out of place if we briefly notice the general facilities they possessed for propagating the Gospel which they presented to the people, and the nature and character of the evidence adduced in support of it. It may be that, in our investigation, we shall find that the present generation have not much more to pride themselves upon than the generation to whom Christianity was first presented; and in their condemnation of the Jews for their rejection of Christ and Christianity their own condemnation is written for the rejection of Joseph Smith and "Mormonism."

It would be no very easy matter now for an individual propagating a new doctrine of belief to enter the various churches and chapels throughout Christendom, take up the Bible, read extracts therefrom, and in commenting upon these extracts proclaim the peculiar views which he advocated. In fact, such a thing could not be done. No peripatetic preacher would be allowed to occupy any pulpit in these days of extreme liberal views (!) unless he came well recommended to the clergyman who claimed the right of teaching the people in that particular place, and unless his religious opinions were up to the standard adopted by the reverend gentleman whose pulpit he was about to occupy. Yet the custom of the Jews, which allowed strangers in their midst of the house of Israel to read portions of "the law and the prophets" in the synagogues to the people, afforded many facilities for the Saviour and his followers to draw attention to the prophecies which declared his advent and spoke of the work he had to accomplish. Hence we often read of their entering the synagogues and teaching the people. If they had lived in the nineteenth century, they would have found this extremely difficult, if not altogether impossible.

Then, as now, the Gospel found its

earliest supporters, staunchest adherents and most single-minded and purest advocates among the poor; and the Messiah himself declared to the disciples whom John sent to him, as one of the signs of his actual presence among men, that the poor had the Gospel preached to them. While the learned, the proud, and the wealthy were ministered unto by "whited sepulchres" of piety, who made long prayers, yet devoured the substance of the widows and fatherless, the poor, who required consolation and comfort,—the "gullible," "ignorant" poor, who had their hearts cheered by a balm for all their pains, and a solace for all their sorrows, could "rejoice in the Holy One of Israel," and look forward with bright hope to a blissful future, when "the meek should inherit the earth." When a few of these poor, but staunch and tried believers met together, after the vain and fond hopes of the unthinking masses were blasted by the death of Jesus, they were glad to assemble in an "upper room," go from house to house to "break bread," or gather themselves together in small groups in out-of-the-way places and private habitations, cheered and blessed in their little meetings by the outpourings and gifts of the Holy Spirit. How like, in their character, were those little meetings to many addressed by the Elders of this dispensation! and in their simple-minded communion together, how perfectly do they agree with the sweet heavenly fellowship-meetings of the Latter-day Saints, where the testimonies of all who give utterance to the Spirit of Truth within them are alike acceptable before God! I am not finding fault with the vast congregations of fashionable religionists assembling in their splendid churches to worship according to their various forms of belief; but before they sneer at the simple, unadorned worship of the "Mormons," when they assemble in their small and often inelegant halls, or unite together for testifying in "upper rooms" and private houses, before the fashionable professors of modern Chris-

tianity turn away contemptuously from these, let them remember that in places of precisely such character, and under like circumstances, were those great truths often declared which the Son of God died to bequeath to mankind, and that system of religion established which has changed the very destiny and character of nations and communities. Let them remember not to despise "the day of small things;" for though "Mormonism" may appear small in the eyes of the nations, and the "Mormons" few in number, when compared with the religionists of Christendom, yet the strides of the Latter-day Work to universality have been so rapid and firmly placed, that it has made more progress in the past quarter-of-a-century than Christianity made during the first hundred-and-fifty years after its establishment; and already the eagle of truth, perched on its mountain eyry in the far West, glances at the kingdoms of the world and prepares to spread its brooding wings in power over the nations.

In briefly examining the evidences adduced in support of Christianity by its founders, it is with no spirit of infidelity, or a desire to depreciate their value, that the subject is approached, but rather to try and strip from them some of the false drapery in which tradition has shrouded them. Commentators and expounders have been trying for centuries to improve on the arguments of the Apostles of old, as far as they have had a chance of becoming acquainted with them, and have tortured every conceivable item in the old prophecies concerning Messiah to appear a plain prediction of his first advent and mission, till it does appear to the many as if the generation to whom Christ personally ministered were most wofully blind and wilfully culpable in not receiving him, his mission, and his agents, with such palpable and overwhelming evidence to support the validity of his claims.

Three kinds of evidence could be offered to the Jews by Jesus and his Apostles—the testimony of the Prophets in whom they believed, the testimony of miracles or manifestations of power displayed in their midst, and personal testimony embodying their own experience and the assurance of the knowledge they had received.

Now, these are precisely the kinds of

evidence offered by the Latter-day Saints to this generation. The testimony of the Prophets who lived antecedent to the coming of the Saviour, strengthened by the prophetic declarations of himself and Apostles, manifestations of the power of God, substantiated by thousands of living witnesses, and personal testimony, strong, pointed and conclusive, as well as philosophical evidences continually accumulating as the character of the great Latter-day Work is unfolded.

"But," says the objector to "Mormonism," "you introduce and teach doctrines which are not contained in the holy Scriptures." This is an objection worth considering from our present point of view, as it cuts directly against the objector. Doctrines are advanced by the Latter-day Saints which the Christian world say are not in accordance with Holy Writ; but each sect advances doctrines which all the rest stoutly maintain are not sustained by the Good Book, while they have as yet been unable to *prove* the first item of doctrine advanced by the "Mormons" to be contrary to the spirit and revelations of the book on which they take their stand. Now, Christ and his Apostles, in introducing Christianity, not only pursued a course entirely at variance with that expected of the Messiah when he would appear, but also proceeded to institute heaven-given laws and ordinances of a higher character than those then in force, and opposed to their national prejudices. Instead of girding on the sword and striking for the freedom of his nation then groaning under the galling bonds of a foreign yoke, he wandered around with his disciples as an itinerant teacher of the people, laying the broad axe at the root of the tree around which their prejudices were entwined. The rites and ceremonies of the law had been for centuries the pride and the boast of the children of Israel. Every shadow and symbol of it was rendered dear to them by the traditions of the past. This was not a mere sectional or party feeling growing out of the views, opinions, or traditions of a sect, but a great underlying principle of the Jewish character manifested in many a bloody field and borne out through many a day of fiery affliction. And even in their years of partial apostasy and hardened rebellion, they clung with eager tenaciousness to those mystic rites bequeathed them by

their fathers. This strong feeling and traditional power the Saviour had to encounter at every step of his thorny path. "Have we not Moses and the Prophets?" was the boasting question propounded to him whose mission was to fulfil the typical acts and prophetic declarations of "Moses and the Prophets." Think, then, what must have been the bitter feelings aroused in the bosoms of the zealously pious and devout adorers of a system venerable with age, and clothed in the fond traditions of many centuries—a system often Divinely approbated in the most unmistakeable manner,—what must have been their feelings against the Christ Jesus of humanity, when he proceeded to establish a higher system than that of the Mosaic economy! But while he shattered to pieces the traditions of the Elders and the multiplicity of minute Pharisaic ceremonies, he left untouched the broad groundwork of their religious worship. That sacred code delivered to Moses on Sinai's mount, amid flashing lightnings by the voice of God, and held by them dearer than their lives, he applied and "fulfilled." Yet their lofty temple gracing Moriah's sides, and hallowed by a thousand sacred reminiscences, in which the "holy of holies" was veiled

from all but the high priest's or his assistant's eyes, he declared to be doomed to the destroyer, and the vengeance of Heaven was denounced against a people who fondly imagined themselves the favoured and chosen of God; and all this by a low-born "Nazarene," whose disciples were unlearned and plebeian like himself, and his followers found among the ignorant masses, and who was so looked upon with contempt that a Nicodemus had to pay a stealthy visit to him by night, not daring to brave the contumely of an open approach.

To say that Christ had the power and authority to establish a superior economy is to reason like a child. We are not disputing the power and authority of Christ. Not only the Son of God, but every man commissioned by Jehovah has authority and power to execute his mission! But the Christian world repudiates the authority of Joseph to declare the voice of God unto this generation, while they so bitterly condemn the people to whom Christianity was first presented for rejecting it, yet who had stronger and more powerful traditions to contend with, and reasons equally as valid as anything that this generation can produce in favour of the course they are pursuing.

(To be continued.)

CORRESPONDENCE.

ENGLAND.

London, January 15, 1861.

President G. Q. Cannon.

Dear Brother,—Having a few minutes to spare, I have taken the liberty to employ them in communicating with you. I am labouring in this city, and have had district No. 1 of the London Conference assigned me as my field of labour. The district consists of four Branches, meetings at one of which I must attend nearly every night in the week, besides twice or three times on Sundays. So you will perceive I am kept busy. Our meetings are pretty well attended, and we are not interrupted in any way by those strangers who favour us with their presence in our assemblies, although on Sunday even-

ing last we received rather a strange communication at all our meetings in the city. When coming out of the meeting-room at Holborn, an individual whom, to the best of my knowledge, I had never seen before, and whom I took for one of the perambulating advertisers that are so numerous here, with a very stiff inclination of the head, thrust before me a printed paper, which I accepted, and passed on. I learned, upon examining it, that it was nothing less than a *warning*, by "an eye-witness," to all the people of this country against certain "Mormon" Elders who have recently come to this land for the purpose of disseminating the principles of that "peculiarly blood-thirsty community" who so delight to behold the blood of their relatives and the people in general that they compass sea

and land, travelling without purse or scrip throughout most of the nations of the globe, for the sole purpose of gathering together the poor and ignorant of all classes, that they may have the exquisite satisfaction of "murdering" the small minority that are so fortunate as to reach their destination! What horrid people they must be! Were it not that the statement is signed by "an eye-witness," it would seem almost incredible. And what surprises me more than anything else is their profound secrecy! To think that I should have lived right in the midst of them for so many years, and yet know nothing of all these horrid crimes, is perfectly astounding to me! It would afford me considerable satisfaction to read a detailed account of the "hair-breadth escapes and perilous accidents by flood and field" which must have characterized the flight of this "eye-witness." But as he does not give his name and address, I must remain ignorant of the particulars, and console myself with the idea that *I am warned*.

Since I have been here, it has been quite cold, and numbers of men, in consequence of the frost, are out of employment, many of whom are singing through the streets, that they may excite compassion of the people and pick up a few pennies for their subsistence. I have heard nothing from home since I was at Liverpool.

With love to yourself and brethren, I remain yours affectionately,

GEORGE JOHN TAYLOR.

SCOTLAND.

St. Leonards, Edinburgh, Jan. 21, 1861.

Dear Brother George Q. Cannon,—With much pleasure I communicate with you at this time. I have got round again as far as Edinburgh from the north country. The Saints in that quarter are feeling first-rate, and the brethren labouring in the ministry are doing the very best they know how. They have taken hold of the spirit of the Gospel with renewed energy. There is every prospect of a great work being done in that section of country, and I rejoice to say that the Church is swelling in numbers throughout auld Scotland.*

I have enjoyed the society of brother Stuart for the last few days. We had a splendid time of it yesterday. A number

of the Branch Presidents were present, whose hearts were made glad through the teachings of President Stuart. The Spirit of God was there, and all felt well and desirous to carry out those teachings in practice.

I intend visiting the different Branches that compose this Conference under the direction of brother Stuart, and pray that the Lord will qualify me for the position in which I have to move.

From this Conference I shall go to Glasgow, and in all my movements be subject to the counsels of the District President. I am enjoying good health and spirits, and desire to be alive to all the interests of the work in which we are engaged. Pray for me, brother George, that I may be enabled to administer to the wants of the people in all humility before God. Allow me to congratulate you with a hearty welcome to this land; and may the God of Israel bless you in all your administrations.

My kind love to all the brethren.

Yours in the Gospel,

WILLIAM S. BAXTER.

*[There has been an addition by baptism of about 66 during the last half-year. Seven were baptized on the evening of the 19th ult., at a little village near Tranent. The President of that Branch (brother W. Duncan) affirms that there are numbers of young men and women wishing to obey the Gospel there, but are deterred at present by their parents and friends' refusing permission. ED. M.S.]

WALES.

Cardiff, January 19, 1861.

Dear Brother George Q. Cannon,—I improve the present moment to drop you a line. We are in good health at present. After leaving Nottingham, where we enjoyed ourselves much in meeting with the Saints and Elders, we had a pleasant and agreeable time with the Saints in Birmingham, had good meetings, and left them on the 7th for Cheltenham, where we found the Saints, with President Gibson and brother Moss, all well and in good spirits. The Saints both in Birmingham and Cheltenham Districts are somewhat better in their chances for living than in Nottingham, but they are very poor; still they hope for deliverance from their present oppressive circumstances, and are anxious to reach their distant home in

Zion; and in their brightening hopes are written the assurances of the onward movement of the work in these lands.

By news of this morning, it seems the work is progressing in "the land of the free and the home of the brave." The weather here is somewhat milder now than it has been for some time past, which is very acceptable to us.

Sunday, 20th.

We have entered upon the business of our visit here by releasing Elder Benjamin P. Evans from the Presidency of the Welsh Mission, and appointing Elder Thomas Jeremy to succeed him. We find a warm, good spirit among the Saints, and many inquiries in reference to

emigration. These we are but poorly prepared to answer, for the want of knowledge ourselves on many points about which the Saints seem anxious, such as "Will we be counselled to go to the frontiers, if unable to go any further?" and like questions. We can only tell them that when we are instructed we can instruct the others. We shall leave here on next Thursday for Merthyr, where we shall remain until the following Wednesday. We hope to see you in a few weeks, on our way to Scotland.

With kind love, we subscribe ourselves your brethren in the Gospel,

AMASA M. LYMAN,
CHARLES C. RICH.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Cologne Gazette* states that the Porte is forming an army of 50,000 men, exclusive of the reserve, on the Danube, to be commanded by Omar Pacha. This demonstration is directed equally against the Principalities and against Russia. The latter Power has assembled a large body of troops in Bessarabia, alleging as a reason to Austria that Russia cannot allow the Principalities to become a focus of insurrection. A royal decree has been published in Copenhagen, calling out 6,700 sailors from the Kingdom of Denmark and the Duchy of Schleswig. An attack by the Montenegrins on the town of Spuz has taken place. Arrests have been made in Rome, on account of the political demonstration in the Apollo Theatre. A portion of the population of Gaeta had arrived there. A despatch from Naples says that the bombardment of Gaeta commenced January 22nd. Fourteen vessels were stationed before Gaeta. The reactionary bands in the Abruzzi have recrossed the frontiers.

AMERICAN.—The *Official Gazette* of the 5th ult. contains the following:—"On the 3rd of December, shortly after eleven o'clock, a.m., a severe earthquake was felt in this capital [Savannah], which lasted about a minute. Afterwards there were less severe shocks, which were scarcely felt, excepting last night about half past nine o'clock, when a prolonged and strong shock made itself felt. At first we thought it would have been local, but we have since received information from distant localities, even as far as twenty leagues in different directions, in which this same shock was not only felt, but which caused much damage to the principal edifices." A combination is forming to take formidable possession of Washington on or before the 4th of March, to prevent the inauguration of Mr. Lincoln. The President's reply to the Commissioners of South Carolina has just been communicated. They demanded, as a preliminary step to the initiation of negotiations, that the troops be withdrawn from the forts in Charleston Harbour. The President positively refuses to do this, and reiterates his views in reference to the public property as set forth in his Message to Congress, and informs them that he not only intends to collect the revenue and execute the laws, but to defend the property of the United States with all the power at his command. Private accounts from Charleston state that a thousand negroes are engaged in the erection of fortifications in the harbour, and that the channels leading to Fort Sumter have been obstructed by sunken vessels, and the buoys removed. Also that Governor Pickens has received the offer of 10,000 volunteers from without the State, and who hold themselves in readiness to march at a moment's warning. The Charleston Convention has passed a treason ordinance, making the levying of war against the State of South Carolina punishable by death. The same Convention has also passed an ordinance giving federal judicial power to the State Courts and congressional power to the General Assembly. The fort at Savannah has been taken by the State troops. On the 11th ult. the State Conventions of Mississippi, Alabama, and Florida passed ordinances of secession from the United States. The ordinance of Alabama is similar to that passed by South Carolina, with an addition inviting all the Southern States to meet her Convention for the purpose of forming a new Government at Alabama on the 4th of